

ROME's Cabal:

Being an Authentic

ACCOUNT

OF THE

Intrigues among the Cardinals

Who assemble in the Conclave to chuse

A New POPE.

AND

Of the mighty State and Ceremony
with which P O P E S are Elected, Con-
secrated, Crown'd, Ador'd, and In-
terr'd.

To which is added,

A brief History of the Deceased P O P E
Clement XI, not only of his Election, Coro-
nation, &c. but of his Birth, Pedigree, and
Character; with his Orthodox Homily at
St. Peter's Cathedral, upon the Blessed
Trinity, and the Deceitfulness of Riches.
Also a List of the present Cardinals.

Ye worship ye know not what. John 4. 22.

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ROME'S GALLERIES

Being an Account

ACCOUNT

OF THE

Picture Galleries of the Vatican

Who were in the Company of

A NEW PAPER



Of the most distinguished

with which the Vatican

is furnished, and the

To which is added

of the most distinguished

the most distinguished

the most distinguished

the most distinguished

the most distinguished

the most distinguished

the most distinguished

Printed for T. Bickerton at the

1731



3280



A LIST of
The CARDINALS that compose the
Sacred College.

Created in	Cardinals Names.	Natives.
	Promoted by <i>Innocent XII.</i>	
1695	<i>Tanara</i>	Of Bologna, Dean, and chief of the Bishops
	<i>Clement X.</i>	
1672	<i>Ursini Gravina</i>	A Neapolitan, Sub-Dean and Bishop.
1675	<i>Mareschoti</i>	A Roman, chief of the Order of Priests.
	<i>Innocent XI.</i>	
1681	<i>Pamphile</i>	A Roman, chief of the Order of Deacons.
	<i>Alexander VIII.</i>	
1689	<i>Ottoboni</i>	A Venetian, Deacon.
1690	<i>Del Giudice</i>	A Neapolitan, Bishop
	<i>Imperiale</i>	A Genoese, Deacon
	<i>Barberini</i>	A Roman, Priest.
	<i>Altieri</i>	A Roman, Deacon.
	<i>Innocent XII.</i>	
1695	<i>Buonotompagno</i>	Of Bologna, Priest.
	<i>Sacripante</i>	Of Narni in the Ecclesiast. Territory, Priest
1697	<i>Cornaro</i>	A Venetian, Priest.
		A 2
		Pao-

A LIST of

<i>Paolucci</i>	Of <i>Forli</i> in the Eccle- siast. Territories, Bp.
1700 <i>De Noailles</i>	A Frenchman, Priest.
	<i>Clement XI.</i>
1703 <i>Pignatelli</i>	A Neapolitan, Bishop
1706 <i>Corfini</i>	A Florentine, Priest.
<i>Fleschi</i>	A Genoese, Priest.
<i>Acquaviva</i>	A Neapolitan, Priest.
<i>Ruffo</i>	A Neapolitan, Priest.
<i>Spada</i>	Of <i>Lucca</i> , Priest.
<i>Gualtieri</i>	Of <i>Orvieto</i> , in Eccles. Territories, Priest.
<i>De Saxe-Zeitz</i>	A German, Priest.
<i>Paracciani</i>	A Roman, Priest.
<i>Fabroni</i>	Of <i>Pistoja</i> (<i>Tusc.</i>) Priest
<i>Colonne</i>	A Roman, Deacon.
<i>Priuli</i>	A Venetian, Priest.
<i>Vallemani</i>	Of <i>Fabriano</i> in Eccles. Territories, Priest.
1707 <i>Conti</i>	A Roman, Priest.
1709 <i>Gozzadini</i>	Of <i>Bologna</i> , Priest.
1711 <i>Albani</i>	Of <i>Pesaro</i> in Eccles. Territories, Deacon.
1712 <i>Davia</i>	Of <i>Bologna</i> , Priest.
<i>Cusani</i>	Of <i>Milan</i> , Priest.
<i>Piazza</i>	Of <i>Torli</i> in Eccl. Terr.
<i>Zondodari</i>	Of <i>Sienna</i> , Priest.
<i>De Rohan-Soubise</i>	A Frenchman, Priest.
<i>Dachuna</i>	A Portuguese, Deacon
<i>Schrotembach</i>	A German, Priest.
<i>Tolomei</i>	Of <i>Pistoja</i> , Priest.
<i>Pie de la Marandola</i>	Of <i>Milan</i> , Priest.

the present CARDINALS.

	<i>De Busti</i>	Of <i>Viterba</i> in Eccles.
	<i>Corradini</i>	Territories, Priest
		Of <i>Sezza</i> in Ecclesiast.
		Territories, Priest.
	<i>Orrighi</i>	A Roman, Deacon.
	<i>De Polignac</i>	A Frenchman, Deacon
1713	<i>Erba Odescalchi</i>	Of <i>Milan</i> , Priest.
1715	<i>De Schomborn</i>	A German, Deacon.
	<i>Olivieri</i>	Of <i>Pesaro</i> in Ecclesiast.
		Territories, Deacon
	<i>Junico Caraccioli</i>	A Neapolitan, Priest.
	<i>Scotti</i>	Of <i>Milan</i> , Priest.
1715	<i>Marini</i>	A Genoese, Deacon.
	<i>Thiard de Bissi</i>	A Frenchman, Priest.
	<i>Nicolas Caraccioli</i>	A Neapolitan, Priest.
	<i>Patrizii</i>	Of <i>Sienna</i> , Priest.
	<i>Nicolas Spinola</i>	A Genoese, Priest.
1717	<i>Borromeo</i>	Of <i>Milan</i> , Priest.
	<i>Czaki</i>	A Hungarian, Priest.
	<i>Alberoni</i>	Of <i>Plaisansa</i> , Deacon.
1719	<i>De Gesvres</i>	A Frenchman, Priest.
	<i>De Mailli</i>	A Frenchman, Priest.
	<i>Georges Spinola</i>	A Genoese, Priest.
	<i>Bentivoglio</i>	Of <i>Ferrara</i> , Priest.
	<i>Dalsace</i>	Of <i>Flanders</i> , Priest.
	<i>De Belluga</i>	A Spaniard, Priest.
	<i>De Pereira</i>	A Portuguese, Priest.
	<i>D'Althan</i>	A German, Priest.
	<i>Salerno</i>	A Neapolitan, Priest.
1720	<i>Barbarigo</i>	A Venetian, Priest.
	<i>De Borgia</i>	A Spaniard, Priest.
	<i>Cienfuegos</i>	A Spaniard, Priest.

THE

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ROME's



ROME's Cabal, &c.

WHEN a P O P E dies, Notice is given to the People by the found of a Bell from the Capitol, which is never rung but on this occasion; after which four Cardinals, of different Orders, take the Administration of the Government upon them, *viz.* the Dean or first Cardinal Bishop, the first Cardinal Priest, the first Cardinal Deacon, and the Cardinal Chamberlain: The latter sends for all the Clerks of the Apostolical Chamber, and repairing in great state to the Palace, views the Pope's Body, to see whether he be *infallibly dead*, and in presence of the three other Cardinals takes off the Fisherman's Ring from his Finger, which is the Great Seal of the Church, breaks it in two, and then consulting with the other Cardinals, gives Directions about the Corps

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and

and Funeral of the Deceased, which he orders to be embalm'd, cloath'd with his Pontifical Habit, and carried in procession with extraordinary Pomp and Ceremony, to St. Peter's Church, where he is laid for a few Days upon a high Bed of State, and the People are admitted to kiss his Foot thro' Iron Rails. At the same time they chuse a new Governour of *Rome*, or confirm the old one; declare the Governours of the Palace and Conclave, and read the Bull for executing the Laws and Statutes, during the Vacancy of the Holy See.

There is another Remarkable attending the Death of a Pope, which we must not omit, *viz.* That one of the City-Marshals goes forth with the Banner of the People of *Rome*, and releases all Prisoners committed for light Offences: Where note, that the Death of a Pope is not a *Panpharmacon* to be apply'd to all sorts of Crimes; for tho' it be allow'd by the Sacred College to have a redemptive force, yet it is limited to such Enormities only as are capable of Human Forgiveness.

The Popes are generally interr'd in most sumptuous *Mausoleums*; which shews, that they have a mighty Value for their Bones, and think their Dust and Ashes worthy to be eterniz'd to Posterity. But what signifies a pompous Tomb, tho' as wonderful as *Memnon's*, where the dishevel'd Beams of the

the Sun were so many Keys, and *Phæbus* play'd o'th' Harpsicord? I say, What signifies a glorious Monument to a Mansion in Heaven? Magnificent Sepulchres on *Earth* add nothing to the Quality of a Saint in *Cælo Empyræo*. This is true; but Highnesses and Eminencies, that doat so much upon the Splendours of this World, and admire the gaudy Shews of outward Ornaments, desire to have their dead Bones as well cloath'd as their living Bodies: Pardon 'em for Mansions in Heaven; they have not Leisure to build in two places so far distant at once. So that being Men that do nothing without a world of Hesitation and Deliberation, we may conceive they make their Election, and do that which they judge best. But this only by the way.

Now for the Preliminaries of the Conclave, or Assembly of Cardinals, that meet to elect the Pope.

This is a time when there are a thousand Surmises, Conjectures, and Discourses, whose Turn it will be next to procure the Widow Church a new Spouse, and to supply the wide Chasm; to which purpose Cabal, Faction, and Intrigue are as busie at *Rome* as Ants in Summer. Strange Prelude to a sacred Conclave! considering that it is a Maxim and Doctrin of the *Roman-Catholic* Church, as immutable as the Course of the Sun, That the Holy Ghost presides at the

Election of a Pope ; That it is one of his most glorious Works ; and, that he will infallibly chuse the very Person whom he shall judge most meet to govern his Church according to his Unchangeable Decrees and Eternal Designs. — Now an ordinary Christian would think there was no need of Faction and Cabal to assist the Holy Ghost in the management of so great an Undertaking, and that Canvassing and Intriguing were no fit Companions for the Third Person of the Trinity : But, *say they*, the Doctrine before mention'd is only proper to procure a Veneration of the Person when elected, among the People ; Kings and States and the Sacred College, are above the Pedantry of Words ; their Interests and Concerns are no Business of the Holy Ghost's, and therefore *ruat Cælum* when Heaven contends with Human Policy which is to govern the World. Certainly this must be not only a Sin, but a Crime against the Holy Ghost ; and nothing can bring a greater Scandal upon the *Roman-Catholic* Religion, nor be more to the Reproach and Ignominy of her Sovereign Rulers.

But to return : After the Funeral Ceremonies, which last nine Days in Masses and Prayers for the Deceased, the Sacred College repair on the tenth Day to *St. Peter's* Church, to celebrate the Mass of the Holy Ghost, when a Speech is frequently made upon the future
Ele.

Election of the Pope, which never wants In-
 vectives against Intrigues and Factions, and
 contending with the Holy Ghost, all to no pur-
 pose; and at the same time an Exhortation is
 given to the Cardinals, to be careful of advan-
 cing to the Pontificate a Person every way
 qualified for that Dignity. After this, the
 Master of the Ceremonies takes the Cross,
 preceded by the Musicians who sing the
 Hymn to the Holy Ghost, as being the pe-
 culiar Person of the Trinity, who is to be
 the Interior and Invisible Governor of the
 Conclave: Then follow the Cardinals two
 and two, like so many Monks or inferior
 Priests in Procession, and in that manner
 repair to the place consecrated for the Ele-
 ction of a Pope, which depends upon the
 Cardinals Choice, but has for a considera-
 ble time been always done in the Vatican,
 where there are Cells made with Boards for
 every Cardinal, who chuse them by Lots,
 to prevent those of a Faction from being
 all together in any one part of the Con-
 clave. They are all built in a long Gallery
 of the Palace, number'd, distinguish'd by each
 Cardinal's Coat of Arms, and hung on the
 outside with green Serge or Camblet; but
 the Favourites of the Deceased, or those pro-
 moted by him, cover theirs with Cloth of a
 deep Violet colour.

When the Cardinals, of whom there are
 Seventy in number, viz. Fifty Cardinal-
 Priests,

Priests, Fourteen Cardinal-Deacons, and Six Cardinal-Bishops, are arriv'd in the Conclave, the Cardinal-Dean says some Prayers in *Sixtus Quintus's* Chapel; after which every one takes his Place, and the Master of the Ceremonies having dismiss'd as profane all that are not Members of the Conclave, the Doors are shut, for the Security and Quiet of the Electors, and to keep out Cabal and Partiality. Then the Secretary of the Sacred College reads aloud the Bulls that concern the Election of a Pope, and prescribe the manner of proceeding: Which done, the Cardinals take an Oath to observe the Contents, that run in general upon the Purity and Disinterestedness of the Intention. Then they retire into their Cells to eat, and fall to with much more Sincerity of Stomach than they swore with Integrity of Heart. After this, they return to the Chapel, where the Hereditary Marshal and Guardian of the Door of the Conclave takes his Oath between the Hands of the Cardinal-Dean, as does also the Prelate who is Governour of the Borough, or that part of the City that lies beyond the *Tyber*; and in like manner all the rest of the Prelates that are entrusted with the keeping of seven wooden Towers, thro' which the Cardinals have their Victuals convey'd to 'em with great Order and Ceremony, [for two of the Cardinals Grooms lead the Van with
long

long Violet-colour'd Quarterstuffs in their Hands, having the Cardinal's Arms painted at the top : Then follows a Serjeant at Mace with a Silver Mace, attended by the Cardinal's Gentlemen, after whom comes the Squire-Carver with a Napkin upon his Shoulder, attended by two others with a Sack, and two more with a little Chest for the Liquors : The whole is search'd by a Prelate, who is chang'd every Meal, to prevent their receiving of Letters ; for this end their Wine is serv'd in Bottles of the clearest Crystal : And as soon as the Meat is taken in for every Cardinal, a certain Officer in a Violet Habit, carrying a Silver Mace, shuts up the Tower, which is presently search'd by a Prelate, who sees that all be fast, and then seals up all the Locks, while the Master of the Ceremonies does the same within. Moreover, the better to prevent their receiving of Letters, the Hereditary Marshal sets Guards at the said wooden Towers, which are reliev'd from four *Corps du Guard* that possess the Piazza of *St. Peter* ; and the *Switzers* are posted and barricado'd in upon the Stairs of the *Vatican*. At the same time the Cardinals and Ambassadors keep Courts of Guard before their Palaces, besides the common Guard of the City, and that of the Conclave, and this not so much for Ostentation sake, as out of meer Necessity ; for, during the vacancy of the Holy

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Holy See, they never inflict any Punishment upon Offenders, so that the City swarms with *Banditti* and a licentious Mob, that care not what Mischief they do, nor what Robberies they commit.]

Thus you see a great many Consciences engag'd by Oath to secure the Cardinals from Surprise and Treachery; but, alas, an Oath is a more feeble Rampart in this Country than any other: Interest and Passion frequently discharge a Man from it; so that if their Eminencies had no other security in their *Pound*, they were to be pitied; yet one may be bold to say, that the Oath which is sworn by the Governors and Prelatical Officers of the Conclave, to the Cardinals, is for the most part much more nicely and conscientiously observ'd than the Oath of the Cardinals to the Holy Ghost.

After those Oaths, the Cardinals give Audience to Ambassadors that have made their public Entries, who when admitted into the Conclave, appear with a profound Respect and bended Knees, because they look upon this Body as representing the whole Hierarchy of the Church; a Gudgeon which is readily swallow'd by Ambassadors that are accustom'd to bow in the House of *Baal Rimmon*.

About Three a-Clock in the Morning they toll a Bell, which gives notice to the Master of the Ceremonies to cause all the
Doors

Doors and Windows of the Church to be stopp'd up, and the Dean and the Chamberlain-Cardinals walk their Rounds, to see that there be not a Hole left for the Sun by Day, nor the Moon by Night, to peep in at ; for they cannot forget how the Sun betray'd *Mars* and *Venus*. Now the Cardinals are shut up separately with only an Abbot, or other Clergyman, to attend them, who is therefore call'd a *Conclavist*, and receives their Dyet in at a Window. Besides them there is no-body left in the Conclave but the Sexton with one Assistant, five Masters of the Ceremonies with a Servant, the Secretary with a Clerk, one Surgeon, two Apothecaries with their Boys, two Barbers with their Boys, one Master Mason, one Master Carpenter, and sixteen Porters. All these high and mean Officers are elected by the plurality of Voices, in the Congregations that are held every Morning during the nine Days for solemnizing the Obsequies of the deceased Pope. But why five Masters of the Ceremony? Certainly Formalities and Punctilio's must be very mutinous in this same Spiritual Conclave, that require no less than five Masters to controul them. I like it better that there is but one Surgeon to two Apothecaries; for, of the two, 'tis better to be in the hands of three Apothecaries than one Surgeon. Besides, considering that Cardinals never fight Duels,

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and that they are harden'd against the Wounds of Conscience, and consequently never mind what never pains them, Surgeons are of no use among them; otherwise if the Wounds in their Consciences should once begin to fester, not all the Surgeons in *Italy* would suffice to cure them.

The Conclave is closed up with Bricks, Doors Windows and all, as already has been said; no, not a Chink left for Satan to enter, so that a Man would wonder how he gets in; only for the Health of the Persons that inhabit this Noble and Glorious Dungeon, there's a Hole left in one of the great Windows of the Gallery, about two or three foot wide, over which however they nail a thick coarse Canvas; and there 'tis to be imagin'd that some slippery Eel of a Tempter filters himself thro' the Pores of the Cloth. The Cardinals are oblig'd to meet every Evening and Morning in the *Vatican Chapel*, for a Scrutiny, which is done by writing their Suffrages in little Billets done up in two Folds, and seal'd with two Seals. In the first Fold the Conclavist writes the Name of the Cardinal whom his Master votes for, because the Cardinal's Hand might be known: In the second the Cardinal writes his own Name; and on the outside the Conclavist writes any Motto the Cardinal pleases, as *Deo volente*, &c. by which they know their own Billets when they

they are read ; for the Fold containing the Elector's Name is not open'd till the Pope be chosen, and then he opens all, to know who chose him. When the Billets are ready, the Cardinals put them, after a short Prayer, into a Chalice upon the Altar, and appoint two of their number to read the Names of the Cardinals aloud, and keep an Account of the number of Votes for each ; and this they do until two thirds of the Votes fall upon one and the same Person ; and if they do not, the Billets are all burnt. When two thirds agree in one, they come to what they call the *Access*, which is to try whether the Person has two thirds or no, by going up to him, and saying *Ego accedo ad reverendissimum Dominum*, &c. If this does not succeed, they have recourse to what they call *Inspiration*, which is an open Declaration, or rather a Conspiracy of many Cardinals to cry out together, *Such a one is Pope*. But this they rarely do, except they are sure beforehand of two thirds of the Suffrages, and then the rest are oblig'd to comply, to prevent the Displeasure of the Pope, who would be thus chosen in spite of them.

When a Cardinal is chosen the Master of the Ceremonies carries him the News, and then he is brought to the Chapel cloath'd with the Pontifical Robes, and receives the Adoration of the Cardinals.

After this, the Gates of the Conclaye are open'd, the Pope shews himself to the People, blesses them, and then the Cardinal-Deacon proclaims him with a loud Voice in Latin, *I tell you Tidings of great Joy; we have a Pope; the most Reverend Lord Cardinal ——— is chosen, and takes to himself the Name of ———*. From thence he is carried to St. Peter's Church, the Cardinals going before him with a Cross; and then coming to the High Altar, takes off his Mitre, kneels and prays, is set upon the Altar of the Apostles, and receives a second Adoration from the Cardinals, who kiss his Feet, Hands, and Mouth.

Some days after, he is crown'd upon a Throne before the Church of St. Peter, in presence of the People, and afterwards they march in a Cavalcade from St. Peter's to St. John de Lateran, at which all Ambassadors, Princes, and Lords assist. Next before the Pope, go the two Cardinal-Deans with their red Caps, and the rest follow after two by two. When he comes to St. John de Lateran, he receives two Keys, one of Gold, and another of Silver: Then all the Canons of that Church pay him their Obeissance, and kissing his Foot, the Pope gives the general Blessing, and then enters upon the Government.

Up-

Upon the whole, an Ingenious Author, to whom we are oblig'd for the chief part of this Information, compares the Creation of a Pope, in some measure, to the Creation of Man. "A Council, *says he*, of the "Terrestrial Deitys assembles and cries, "Come let us make a Pope according to our "own Image. They are all willing that a "Pope should be made, but they cannot "agree upon a Person that they think will "suit with all their Humors. 'Tis pity "that the first Founder of Cardinals and "Papal Elections did not ordain, That "their Eminencies should be shut up in "the Conclave without Meat, Drink, or "Candle, till they had agreed in their "Verdict, like an English Jury; such a "Severity would soon enlighten their Intellectuals, quicken their Inspiration, and "make them send out a fit Person to govern the Church in the twinkling of an "Eye, whereas Sloth and Ease are the "Mother of Mutiny and Faction, which "being full fed by Time and Delay, the "Mother of Opportunity, breed all those "Distempers and Disorders that infect the "Conclave. To which we may add the Advantage which the Cardinals have to carry on their Designs by the Craft of the Conclavists, who being introduc'd and allow'd two to each Cardinal, under the

the notion of Servitors, are the Panders to their Intrigues.

“ The Cardinals, says Father Paul, in his
 “ Council of Trent, when they enter the
 “ Conclave, are allow’d two Servants each,
 “ one as a Chaplain, the other as a Cham-
 “ berlain ; which are made choice of rather
 “ to serve in Negotiations than to wait
 “ upon the Persons of their Patrons ; and
 “ are generally, for that reason, the most
 “ exquisite Courtiers in Rome ; nor have
 “ they a less Share in the Practices of the
 “ Conclave than their Patrons themselves.
 “ From whence it is a Custom for the new
 “ Pope, when the Conclave breaks up, to
 “ admit them all into his Family, and to
 “ allow them great Privileges ; and among
 “ the rest, if they are Priests or Ecclesiastics,
 “ to make what Merchandise they please
 “ of the Benefices which they hold.

Nor are the Doors and Windows of the Conclave so fast barr’d, but that Bribery will sometimes screw it self in : And thus you have all the Tools that make or marr a Struggler for the Popedom.

While the Cardinals are thus busie *within*, the Ambassadors of the Catholic Princes are no less strenuously active *without* ; and happy he that can invent the most cunning Shifts, and convey with the greatest Secrecy, the most *Billet doux* to the Cardinals of their

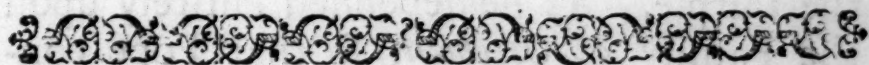
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Faction. And what is all this serious Foolery for, but a solemn and pompous Contention among so many Princes, to get a Person that shall be able so to manage their Religion, as to make it twist and bend, turn and wind, and combine and comply with the Lunacies of their Interest and Ambition? The Pope then may call himself what he pleases; he may assume the Titles of GOD's Vicegerent upon Earth, the Vicar of Christ, and St. *Peter's* Successor; he is no more than the Master Wheel that moves the great Engine of Religious Pretence; that which sets him going is ponderous Interest, and when he's down, the *Cardinals* and *Catholic Princes* wind him up again.

During the Conclave, while 'tis uncertain to whose share the *Tiara* will fall, People only make Conjectures, and study in whose Favour they may apply some Prophecy of *Nostradamus*, or the Abbot *Joachim*; for in *Rome*, as well as in other Places, there is a sort of Opinionists, who believe that nothing happens in the World but what is written in the Stars, or 'foretold by some ancient or modern Soothsayer. They commonly feel one another's Pulses, and toss a few Balls before they come to play the Sett, so that many times the Cardinals first nominated would willingly be without that Honour, lest it shou'd only serve to exclude them from the last Nomination. In short,
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the Passages of a Conclave would make several pleasant Scenes in a good Comedy; so far is the Election of a Pope from what their Hypocritical Eminencies will have it to be, the sole Work of the Holy Ghost: Every Cardinal there plays his Part with all the Art imaginable. Even the Zealots themselves make use of Dissimulation and Juggle, to make Heaven declare it self in their favour: There is no way which they omit to discover one another's Designs. Sometimes, disguis'd like Conclavists, they stand hearkening at one another's Doors: Sometimes they walk about the Conclave, examining one another's Countenances, and engage one another in Discourse to satisfy their Suspicions. Thus Cardinal *Negroni*, at the Election of the late Pope, being one who pretended to live after the Apostolic manner, and without respect of Persons, went frequently with a Crucifix in his Hand, visited the Cardinals Cells, and shewing his Crucifix, *Behold*, says he, *your Emperor and your Monarch, for whom alone you ought to have a Regard, and not for any other!* And to a Cardinal that bustled very hard for the Pontificate, and for whom he had no great Kindness, he said, *You may rest your self contented, and sleep in quiet, upon my Word, for no body thinks of you.* — And at the Election of this Pope's Namesake and Predecessor, *Clement VIII*, *Inigo Avalo* Cardinal

dinal of *Arragon*, confess'd, That Cardinal *Santorio* promis'd him eight thousand Crowns in Gold to joyn with his Party in the Conclave. — In a word, all the Cardinals make use of all sorts of Artifices to conceal their real Designs, and many times nominate Persons to no other purpose than to blast their Hopes: So that he must have a Mountain of Faith who believes the Election of Popes to be the immediate Hand of Heaven; neither can it be imagin'd that the Pope elected believes it himself.



A P P E N D I X,

On the late P O P E.

POPE *Clement XI*, who dy'd *March 19. 1721*, was descended from a Noble Family in the Dutchy of *Urbino* in *Italy*, and born at the City of *Pesaro* in that State, on the 22^d of *July 1649*, the very Day of the Month on which Pope *Clement X.* died. His Original Name was *John Francis Albani*.

As to his Character and gradual Preference to the Chair; he was highly esteem'd for his Learning, which he made appear in several Academies whereof he was a Member,

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ber, and especially in that erected by Queen *Christina* of Sweden, who put a great Value on him by reason of his profound Learning in Antiquity. He had a large share of Knowledge in the Civil and Canon Law, and such a good Latin Stile, that Pope *Innocent* XI. made him Secretary of the Briefs. He always courted the Favour of Cardinal *Ottoboni*, afterwards Pope by the Title of *Alexander* VIII, who as soon as he was advanc'd to the Pontifical Chair, made him his Domestic Prelate, Secretary of his secret Briefs, and on *Febr.* 13, 1691, rais'd him to the Purple. As he depended entirely upon the Family of *Ottoboni*, so that Pope consulted him in several Affairs, and built much upon his Advice. His Successor *Innocent* XII also made him Secretary of State, chief Dattary, and Cardinal of the Palace. Yet notwithstanding all his Learning and Worth in other respects, he was reckon'd a very great Dissembler, full of Subtilty and Cunning, and very politic; excellent Qualities for a Supreme Pontiff! This appears to have been the Pourtraiture that was made of him at *Rome*; for, being advanc'd to the Papal Dignity in *November* 1700, he was scarce warm in his Chair, but out came the following Latin Distich.

Upon

Upon Cardinal John Francis Albani.

*Roma cave, immeritis Cælum quem laudibus effers
Callidus & mendax subdolus atque Vaser.*

Which our Author has thus English'd :

*Rome, have a care, his undeserved Praise
How to the Skies thy flatt'ring Metres raise ;
He's crafty, subtle, and if Man can do't,
He'll cheat all Men, and next the Devil to boast.*

How far this Character has been verified is so well known to the present Age, that 'tis needless to mention Particulars. He liv'd in a Period in which almost all Europe was engag'd in War ; and therefore 'tis sufficient to observe in general, that as his was one of the greatest Scenes of Action that ever Pope saw, so he play'd fast and loose with all the Sons of the Church, from the Eldest down to *Perkin* the Nestle-tripe ; even those call'd the *Most Christian* and the *Most Catholic*, have in their Turns been scorch'd by his Thunder, and gored by his Bulls ; or, when his Purpose was to be serv'd by more amicable Methods, then he has not fail'd to wheedle them with Indulto's, Dispensations, Indulgences, and the like Catholic Sugar plumbs. It was charged upon him as a Fault, at his entrance

on the Papacy, That he did not love the Jesuites; but towards his Exit he let the World see that they were his Favourites, and that he did not love the Jansenists. Witness the Spirit he rais'd against them in most parts of *Christendom*, and especially in *France*, where he kindled such a Fire of Contention among the Clergy, by means of his Bull *Unigenitus*, that the Smoak of it will not easily vanish; and if his Successor does not cut that Bull shorter by the Horns, I know not but the Fire may blaze out, and spread with too much Vehemence for all the Water in the *Tyber* to quench it.

It must however be said, in Justice to him, That he had his Virtues as well as his Failings; but as the full Delineation of both the one and the other, would swell this to too large a Volume, and as it seems an Eminent Pen has promis'd to undertake a *History of his Life and Times* at large, we shall return to the Design of this Piece: And therefore, in order to give the Reader a compleat View of the several Parts that are now playing on the Theatre of *Rome*, we shall conclude with an Account of this Pope's Election and Coronation, wherein he actually outdid the Great *Sixtus Quintus* in Cunning and Hypocrisie.

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It was reported, That Cardinal *Casanati*, then living, 'foretold the late Pope's Advancement to the Chair, tho' at the time of his Election he was a Person that never was number'd in the List of those who were thought most likely to carry the Day, being (besides other Reasons) not above Fifty Years of age, and therefore reckon'd too young to succeed so many Old Women that had sate in the Chair before him: And for this very Reason too he was oppos'd by the French Cardinals to a Man. However, his Interest was carried on by the *Italians*, &c. with such *Jehu-like* Fury, that it prevail'd. And now enter *Dissimulation* and *Self-denial* in Disguise; for *Albani* was no such ill Bowler, but that he knew a Rub many times turns the Bowl to the Jack; and therefore, as it is the Humour of many People to seem to refuse what they most covet in their Hearts, especially when they believe themselves sure of it, he fell a weeping, and cry'd out, "He was too young, and consequently unable to bear so heavy a Burden, being troubled with a Swelling in his Feet; and, that he had much rather dye. Nay, if Report may be believ'd, his inward Joy was such, that it caus'd a *Terræ Motus* in his Microcosm, and such a *Hiatus Stomachi*, that he fell a

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Vomiting; which made him keep his Bed for a Day or two. All this was done so well to the life, and he so seriously profess'd, that he would never be Pope, that his Friends the Cardinals thought him in earnest; upon which they press'd him again and again to accept the Dignity that was offer'd him, but he as often refus'd it, upon the score of his crazy Health; besides, that he had a great many poor Kindred, for whom he had abundance of Tenderness, and for whom it would be a great Grief that he could not provide, by reason of the Severity of the Bull against Nepotism. In short, he was so teaz'd by the Cardinals, that it threw him into a Fever; whereupon his Physicians advis'd them to desist, and *Ottoboni* gave Order, that he should be pray'd for in several Churches: *A certain Gentleman disturb'd in Mind about his being elected to the Popedom, desires the Prayers of this Congregation, that the Lord would direct him what to do.*

The 23^d of November, 1700, being the Day of his Election, he still shew'd such an extream Repugnancy to it, that in the Morning he would not admit the Cardinals to kiss his Hand, according to Custom; nor would he be accompany'd as usual to *Sixtus* the Fourth's Chapel, but
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went alone. The Cardinals repairing thither also, after the usual Mass *de Eligendo*, &c. Invocation of the Holy Ghost, reciting the Hymn *Veni Creator*, and the Prayer *Deus qui Corda*, shut the Doors, examin'd the Accessit and the Scrutiny of the Suffrages, which were carried *Nem. Con.* for *Albani*; and Proof having been made as usual by the supervising Cardinals, the Masters of the Ceremonies were sent for, and the Schedules or Scrolls burnt. Then the Dean with the other Cardinals waited on the Pope elect, and demanded his Consent in these words, which is the common Form on this occasion, *Acceptas ne Electionem de te legitime factam in summum Pontificem?* i. e. "Do you accept of being Pope, according to your Legal Election?" His Eminency desiring a short time for Prayer, turn'd to the Sacred College, and made them a very pathetic Speech, aggravating more and more his Insufficiency, assuring them, That the Virtues which some had perceiv'd in him were not real; and, That he had deceiv'd all the World, in causing himself to be esteem'd for what in truth he was not; therefore, *he said*, he was ready to renounce all his Right in the Election, desir'd the Cardinals to proceed to a new one, and conjured them to consider, if they did not yield to his Entreaties, they would render them-

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themselves guilty of all the mischievous Consequences of such a bad Choice to the Church; and, That they would burthen their Souls with a terrible Account, which they were to give before the Tribunal of Jesus Christ at the Day of Judgment. But at length, seeing all he could say made no Impression, and that all the Cardinals gave him no other Answer than a general Groan, as if they languish'd after his Consent, he yielded with fresh Tears and a new Protestation, which he made, because he would not commit a mortal Sin, as the Divines whom he consulted assur'd him he would do, if he resisted any longer.

After this, the Dean, or else the Master of the Ceremonies, ask'd him what Name he would please to take: To whom the Pope reply'd, *Clement XI*, because his Election fell out on that Saint's Day, who had spilt his Blood for the Church. Then the Master of the Ceremonies drew up an Act of his Acceptance of the two senior Cardinals, led him in the middle between them before the Altar to say his Prayers, and afterwards within the Altar, where they pull'd off his Cardinals Habit, and put on the Cassock of white Taffata, with the Rochet, the Camail [*a purple Ornament like a Captain's Gorget*] the little red Callotte, or a Captain's Cap call'd *Camauro*, and the

the Pantoffles embroider'd with a Cross in Gold. This done, they seated him in the Pontifical Chair before the Altar, where first the Dean, and then all the Cardinals successively, in their Violet Cassocks and their Rochets, went to kiss his Hand, and to be embrac'd by him according to custom. At the same time also he receiv'd the Fisher's Ring from the Cardinal-Chamberlain.

While this was doing, the first Cardinal-Deacon, after he had kiss'd the Pope's Hand and been embrac'd by him, went out with a Cross in his Hand, and proclaim'd him to the People; upon which all the Canon of *St. Angelo*, and the small Arms of the Garrison, were fired; the Roman Senate, Princes, Prelates, and all others of Quality that were in Town, went to compliment him; all the Bells of the City were rung, and nothing was to be heard but Acclamations of Joy.

It is the Custom for the Popes to dine the first Day, in the Cell of the Dean of the College, but *Clement* dined in another. He receives the second Adoration of the Cardinals in the Chapel of the Conclave, where the Cardinals first kiss his Holiness's Feet, and then his Hands, and are embrac'd by the new Pope, for their Humility. From hence the Pope is carried in Procession to *St. Peter's Cathedral* in the

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Pontifical Chair call'd *La Sede Gestatoria*, having a Cross born before him, attended by all the Cardinals in their Copes and the Singing-men of the Chapel, singing, *Ecce Sacerdos Magnus*, i. e. *Behold the Great High-priest*, &c. As soon as he is arriv'd at Church, he is set up like one of the Idols of the Heathen, upon the great Altar, and while *Te Deum* is sung by the Dean of the College, the Cardinals pay him the third Adoration, after the same manner as the second, with this addition, that after the Ceremony is over, the Pope descends, and gives his first Benediction to the People; and for that purpose the second Cardinal-Deacon takes off his Mitre, which is return'd by the Senior of the same Order. This done, the Pope puts off his Pontifical Mantle and Mitre, and is carried back to his Apartment in a close Chair, attended by a numerous Train of Quality.

Here it may not be amiss to observe, that *Platina*, who was Keeper of the *Vatican Library*, and wrote the Lives of the Popes, says, That in their Processions betwixt *St. Peter's Cathedral* and *St. John de Lateran*, the Popes us'd to be carried by the way of the *Colossian Theatre* and *St. Clements*, but that since the 8th Century, when Pope *Joan* was said to be deliver'd of a Child as she was carried that way, the Popes have declin'd going thro' that Street for shame; and, that to avoid
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the like Imposture in future Elections of Popes, they are set in a purple Chair with a Hole made in it, thro' which the youngest Deacon gropes, to feel whether all's fair. 'Tis, by the way, somewhat strange that *Platina*, who was a Papist, should relate a Story so much to the Disadvantage of a Court and See that pretend to be Infallible. Indeed to marr the Credit of it, he says, That he had it from obscure uncertain Authors; and, that what the Deacon does is only to put the Pope in mind that he's a Man, and therefore obnoxious to the Necessities and sudden Calls of Human Nature. Others have likewise treated the Story as fabulous, who seem to have been fully confuted by the Learned *Spanheim*, in his Accurate Epitome of Ecclesiastical History; but we leave this to the Reader's own Judgment, and return to the late Pope.

On the 30th of *November*, Pope *Clement* being no Bishop before (which is absolutely necessary for a Pope) was consecrated Bishop of *Rome* by the Dean of the College, almost all the other Cardinals present, the which being an extraordinary Ceremony, that had not been known for above a Century before, drew an infinite number of Spectators.

The Ceremony of his Coronation came on the 8th of *December* following, when he repair'd to St. *Peter's* Cathedral, preceded by a great number of Nobility and Prelates, attended by his Guards, and follow'd by the Cardinals. Being seated in a Throne hard by the great Altar, the Keys of the Church were presented to him by a Cardinal who was then Archpriest of St. *Peter's*, and the Chapter and Clergy came to kiss his Feet. After this, he said his first Pontifical Mass, which was full of Ceremonies, particularly the burning of Tow three times before his Eyes, saying at the same time *Pater Sancte, sic transit Gloria Mundi*, i. e. *Holy Father, so passeth away the Glory of this World*; then putting on the Pall with other Latin Words, bidding him receive it as the last holy Pledge of his Office, to the Honour of G O D, the Virgin *Mary*, the Apostles *Peter* and *Paul*, and the holy Roman Church.

When Mass was over, the Pope seated himself in the Pontifical Chair abovemention'd, and was carried in it under a stately Canopy, into the Grand Gallery, where the Triple Crown was set on his Head by two Cardinals, saying, *Accipe Tiaram tribus Coronis Ornatam, & Scias te esse Patrem Principum & Regum, Rectorem Orbis, in Terra Vicarium Salvatoris nostri Jesu Christi cui est Honor & Gloria in secula seculorum, Amen.*

i.e. "Receive this Tiara adorn'd with three
 " Crowns, and know that Thou art the
 " Father of Kings and Princes, Ruler of the
 " World, and on Earth the Vicegerent of our
 " Saviour Jesus Christ, to whom be Honour
 " and Glory for ever and ever. Amen.

Having thus waited on the deceas'd Pope from his Cell in the Conclave to the Pontifical Chair, we shall enter no further upon the Stage of his remarkable Life, than just to give the Reader the following Homily, which being a Pope's Sermon, must be allow'd to be a very great Rarity, and pardon the fantastical Jingles of it, is as Orthodox as *Athanasius's* Creed.

A Homily spoken by Pope Clement XI. upon Christmas-day, after the Solemnization of Mass in St. Peter's Cathedral, in the Year 1702.

' **T** H E Night is past, the Day is come ;
 ' the Day of the New Redemption,
 ' of the Ancient Restauration, of Eternal
 ' Happiness; the Day wherein the Lord
 ' wrought a new thing in the Earth; and
 ' mindful of our Infirmities, descending from
 ' the height of his Father's Glory, did not
 ' disdain to visit the Earth, and by the shining
 ' Brightness of his coming, to restore
 ' to Mankind the Light which they had lost.
 ' The

‘ The Desire of all Nations is come ; he is
 ‘ come from Mount *Lebanon* ; from his Royal
 ‘ Mansions he is come : The Earth has open-
 ‘ ed, and has brought forth a Saviour. Now
 ‘ is the Fear of the old Transgression remo-
 ‘ ved, which Human Frailty, circumvented
 ‘ by the Frauds of the Devil, had incurr’d.
 ‘ Nature purg’d from the ancient Conta-
 ‘ gion is return’d to its primitive Dignity ;
 ‘ Iniquity is return’d to Innocence, and what
 ‘ was old is become new : For he who was
 ‘ to make them Gods who were but Men,
 ‘ was made Man who was G O D indeed ;
 ‘ and without losing what he was, vouchsa-
 ‘ fed himself to become what he had made.
 ‘ *In the beginning of Time G O D made Man*
 ‘ *after his own Image and Likeness.* In the
 ‘ fulness of Time G O D was made Man in
 ‘ our Image and Likeness. *The first Man was*
 ‘ *made of the Earth, Earthly ; the second Man is*
 ‘ *from Heaven, Heavenly.* The one by trans-
 ‘ gressing the Commandments of God in-
 ‘ troduced the Condemnation of Sin ; the o-
 ‘ ther being made under the Law, restor’d
 ‘ the Freedom of Righteousness : The one
 ‘ when he was but a Man, aspir’d to be a
 ‘ God, and so perish’d ; the other being God
 ‘ condescended to become Man, that he
 ‘ might revive that which had been destroy-
 ‘ ed. Thus truly He who *before Time* was
 ‘ the only begotten of the Father, *in Time*
 ‘ was the only born of the Mother : Immor-
 ‘ tal

' tal with the Father, Mortal by the Mother.
 ' By the Father, the beginning of Life ; and
 ' by the Mother, the end of Death : After his
 ' Mother, made of his Mother ; before his
 ' Mother, of his Father, (but) not made :
 ' Without whom the Father never was, and
 ' without whom the Mother never could
 ' have been. O amazing Power ! but more
 ' amazing Mercy ! that He who could indeed
 ' be born thus, should condescend to be born
 ' after such a manner. God was pleas'd, my
 ' Reverend Brethren and Beloved Sons, thus,
 ' to be born, that he might, by the Antidote
 ' of such unusual Humility, expel the Poyson
 ' with which Pride of old had infected us.
 ' He was pleas'd to be number'd among Men
 ' even at that time when *Rome*, the Empress
 ' of Nations, to exalt the Pride and Glory of
 ' her Empire, had commanded all the World
 ' to be polled.

' The first Visitors of the Celestial Babe, yet
 ' hanging on the Virgin's Breast, were (poor) Shep-
 ' herds, by the Information of the Angels: Things
 ' which he had *hid from the Wise and Prudent*. Thus
 ' the most High reveal'd to Babes, and was plea-
 ' sed to make choice of Shepherds to be Witnesses
 ' of his Birth, who was afterwards to take Fisher-
 ' men to be his Disciples. The Celestial Babe, in
 ' a cold frosty Winter's Night, wrapt up in coarse
 ' and homely Swadling-Cloaths, was laid on no-
 ' thing but hard Straw and rough Hay. The Di-
 ' vine Mother, for whom there was no place in the
 ' Inn, took up her Lodgings in the Stable. A poor
 ' Mother ; a poor Son ; a poor Hovel ; the Mo-
 ' ther

'ther in the Straw, the Son in the Manger. This
 'was the Lodging which the Creator of the World
 'did chuse; and these were the Delights that at-
 'tended the Holy Virgin's Lying-in. Oh, vain
 'Pride of Men thus depress'd by the Humility of
 'GOD born among Mortals! Oh deceitful Riches
 'condemn'd by the Poverty of Christ! Oh the
 'fleeting Nature of Worldly Pleasures over-
 'whelm'd by the Cradle of our Redeemer! Let us
 'then, my Beloved, learn these new Lessons of
 'Wisdom for our Instruction from a Master who
 'could not yet speak. In vain do we call our-
 'selves Christians, if we are not Imitators of
 'Christ. Let us look then to the Rock from
 'whence we were hewn, and to the Pit from
 'whence we were taken: Let us the Sons love
 'those things which the Father has lov'd: Let us
 'who are Servants tread in the same Steps which
 'our Great Master has set us. We with the Apo-
 'stle said before, *That the first Man is of the Earth,*
 '*Earthly; the second Man is from Heaven, Heavenly;*
 'and here with the same Apostle we add, *As we*
 '*have born the Image of the Earthly, let us also bear the*
 '*Image of the Heavenly:* Let us cast away the Works
 'of Darknes, which the Son of God came to free
 'us from, and let us put on the Armour of Light,
 'which the Eternal Sun of Righteousness at his
 'rising brought down from Heaven, that so bring-
 'ing forth Fruits suitable to the Dignity of our
 'Regeneration, and walking honestly *as in the*
 '*Day,* we may by the Assistance of GOD, be con-
 'ducted at last to the enjoyment of his Promises,
 'and be worthy to all Eternity, of seeing the Sa-
 'viour of the World reigning in his Majesty, as we
 'now here on Earth adore his Incarnation.

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